THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

THE PRICE OF A SOUL.

By H. H. Hill.

Once Riches came to me and said:
"Sell now thy Soul to me,
And all the gold thou covetest,
And more, I'll give to thee."
But, as with willing hand I grasped
The pen, the words to write,
Which should to Riches give my soul,
She vanished from my sight.

Then Power came, and tempting me,
Said: "If thy soul were mine,
The world would bow at thy command."
Again I sought to sign
The bond to sell my soul; but Power,
E'en then, could not indite
The fatal words, to bind the sale,
And which I sought to write.

So, also, Love, and Appetite,
And Pleasure, each one came,
With tempting offers for my soul,
If I the price would name.
I shamelessly considered each,
And would my soul have sold
To Pleasure, or to Appetite,
To Love, or Power, or Gold.

But Jesus came, and said: "My child,
Thy soul belongs to me.
I bought it with the precious blood
I shed on Calvary's tree.
All power is mine; the gold is mine;
And I am perfect Love;
And every good and perfect gift
Comes to thee from above.

Such blessings I alone can give,
As will be best for thee;
And only ask thee, in return,
To give thy heart to me."
I saw my folly and my sin,
And then to Jesus cried:
"Dear Lord, I give to Thee my soul,
Since Thou for me hast died."

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PRAYER.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

Absent-Minded Man.—"Been in a fight?" asked the inquisitive person. "Not exactly," replied the absent-minded man. "While shaving myself this morning I tried to lather my face with the razor."—Chicago Daily News.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, February 23, 1905.

CHANGED.

"Lord, I was blind: I could not see
In thy marred visage any grace;
But now the beauty of thy face
In radiant vision dawns on me.

"Lord, I was deaf: I could not hear
The thrilling music of thy voice;
But now I hear thee and rejoice,
And all thy uttered words are dear."

"I am ready to meet my Maker!" These were among the last words of General Lew Wallace, the noted writer, and author of "Ben Hur," a book which has had wide reading during recent years, and which has done considerable good in that it impressed vividly certain important features of the life of Christ upon the minds and hearts of the people. It was in all probability that book which secured for General Wallace the appointment as United States Minister to Turkey. Across the commission giving him this appointment President Garfield wrote the words "Ben Hur," and occasion was taken also by the President to say about that time that he had derived much comfort and help from the book. The death of Wallace recalls the incident which led him to alter largely the plan of his book and which made it doubtless a far more impressive and useful book than it otherwise would have been. On the train which was carrying him and Robert Ingersoll from the Republican convention at Cincinnati, where the latter had made his brilliant speech in nominatoin of Mr. Blaine for the Presidency, he poured into the ears of Wallace one of his tirades against God and the Bible and Christianity. Up to that time General Wallace had given very little attention to the Bible and to the affairs of the soul. Ingersoll, of course, had no thought of turning him to such a consideration, but his invective had that result. In some way Wallace was made to feel that here were things demanding much more attention than he had ever given them. After he had left the train he walked the streets for two hours to calm himself before he could go to bed and sleep. Almost immediately thereafter he began a study of the Bible, became soon a profound believer in the existence of God, and accepted and acted on the truths of Christianity. "Ben Hur" had been commenced before this time, but his studies led him to make a thorough change in the plan of the story, and the outcome was a book quite other and different from what it would have been if he had not heard that tirade from Robert Ingersoll. Long ago was it said that even the wrath of man should praise God. Ingersoll helped to make "Ben Hur," and "Ben Hur," so different people have testified, has been the means of bringing them to Christ. That it should have done this is not strange. At least it is not more strange than that many other things should have had similar result. God has said that his Word shall not return unto him void. And his Word is not alone between the lids of the Bible.

The midnight march in Denver, by the Christian hosts, while the recent evangelistic meetings were in progress in that city, brought Christ to the attention of not a few men and women in a way that he had not been before them for some time, if ever. It is said that one painted woman sat sobbing in a low-down dance-room, and when asked what the matter was, replied, "I wish those people hadn't come. I cannot bear to hear the old songs my dead mother sang." One who was there says: "Sobs came from many a girl as she drew back from the windows. Men hung their heads in shame as the Christian soldiers marched by, and it is said that one young man rushed from a "gilded palace" to his room and wept over a Bible, given him by his mother, which he took from the bottom of his trunk, in which he had not read for ten years. Similar to these stories is that one which comes from Los Angeles concerning the young man who, from an open saloon, seeing his old mother in the ranks of that Christian procession marching along the streets through the rain, threw off his saloon garb and rushed out to march by her side and to take later a determined stand for Christ. We think in this connection of the picture which represents the sinful, fallen woman of old Jerusalem, tearing from her dress and hair the ornaments and baubles with which she was decorated, when she had caught a glimpse of the face of the Christ as at the head of the throng he rode one day along the streets of that ancient city, and casting them into the street and under the feet of the trampling crowd. Christ has been aptly called "The Unavoidable Christ." He comes in one way or another, again and again, into every life. No one can shut him out. Like the woman in the dance-house in Denver, people may wish that he had not come, that they through whom he touches the heart with memories of other and better days had not come, but come he will, for he knows that none have life and have it abundantly until they have it in and through him. Happy all they who open up their hearts and make there for him a permanent abiding place when he does come; for all are created for him, and hearts are restless till they rest in him.

The Pacific Coast in Brief.

The Rev. Dr. R. F. Coyle of Denver, Colorado, is expected in Oakland next week to help to inaugurate the evangelistic campaign in that city.

Prof. W. F. Bade of Pacific Theological Seminary is planning to start for Europe in a few weeks and to spend several months there in study, largely in Berlin and Paris.

The Congregational church at Everett, Washington, was damaged by fire to the amount of one hundred dollars, on Sunday evening, February 12th. The fire broke out soon after the close of the evening service and so was observed soon and extinguished. It originated from a defective chimney.

Today, February the 23rd, is the 56th anniversary of the arrival in California of the Rev. Dr. S. H. Willey, who still lives to look back over what has been wrought out in the years since California began to attract the attention of the world. Friends about the bay were talking of this anniversary the other day, and the probabilities are that Dr. Willey will be receiving congratulations today in his home in Berkeley from many who rejoice that one so noble and stalwart for the truth was led here at an early day and has been privileged to abide so long on our shores.

There are 153 towns and cities in California which have no saloons. The large majority is in Southern California, some of them of considerable population. Among them are: Pasadena, Riverside, Redlands, Pomona, Long Beach, Santa Ana, Orange, Ontario and National City. Among the most important places in Central and Northern California are: Palo Alto, Pacific Grove and Sutter City. Fortunate the town or city from which the saloon has been banished! May the good work that is being done by the Anti-Saloon League be so successful that we shall soon have several times one hundred towns and cities from which the saloon has been banished. The great difficulty is in the larger places. In Oakland the saloons have increased to 253.

Recently we referred to the form of committal service used by the Rev. Robert Whitaker of Oakland when conducting funerals. The following from Mr. Whitaker will accordingly be of interest: "I used the ordinary form a long time, and grew away from it half unintentionally. I noticed how the sound of the first falling clods hurt the mourners, and there seemed to me a sort of professional artificiality in the little paper of sand handed over by the undertaker, or emptied by him in a perfunctory way. And so I came to gather up simply a few leaves, or blades of grass, or preferably flower petals, and suffer them to float noiselessly down toward the coffin, while I said, 'The grass withereth, the flower fadeth, but the word of the Lord endureth forever.' And that word in the mouth of Jesus is, 'I am the resurrection and the life;' with the sentence immediately following. There may be added the opening verses of the 15th chapter of John."

The present writer had the pleasure a few days ago of meeting in a home in Berkeley Miss Ei Imura, a Japanese young lady, who came to this country about five months ago to study for a while our methods of teaching the deaf and dumb. Miss Imura's mother, now gone on into the heavenly life, was the first convert to Christianity in the province in which she lived, and all her children, four daughters and three sons, are Christians. Miss Imura says that Japanese women welcome the Christian religion and are anxious to be Christ's followers. We quote here a few words from a paper read by her last week at a missionary meeting in Berkeley: "We, the Christian women, believe that this is the only religion that can elevate our country and nation and establish a golden East. I came to this country not only to learn your methods of teaching but to observe the most wonderful power which rules this country and makes the United States a leader among nations; and to lay hold of this wonderful spirit and return to my people to imbue them with that spirit." Before coming to this country Miss Imura was a teacher in an institution in Tokyo for the deaf and dumb. She speaks English quite fluently and her handwriting is superior to that of a majority of our own people. To meet such a person gives one a larger idea as to Japan and the possibilities for advancing civilization among that people.

The Rev. Dr. Frank De Witt Talmage, the pastor of the First Presbyterian church of Los Angeles is quoted by papers in that city as having said: "I learned from the work of these evangelists here in Los Angeles, a lesson which ought to make us one and all ashamed of ourselves. If the churches of the Lord Jesus Christ would join together in their forces each fall, and do what we have done to make a conquest for Christ, we could win exactly the same triumphs, for the Master year in and year out, as we have won for the Lord Jesus at the beginning of the year 1905, in our beloved city. The mightiest mission of J. Wilbur Chapman and his associates is not to bring men to Christ, but to teach us ministers and church officers to keep on doing as we have done this year. But the trouble is: Unless a mighty evangelist like J. Wilbur Chapman comes along to unite the different churches into one, we will not be united. Every sectarian minister wants to hoe his own sectarian row, whereas, in fact and in truth, there is but little difference in these rows. The reason I am a Presbyterian is not because I dislike the Methodist church. I am a Presbyterian because I was born one, and went to the Brooklyn Tabernacle Sunday-school. If my father had been Bishop T. De Witt Talmage of the M. E. church, I think I would today be a Methodist preacher. Why is your wife a Presbyterian? Perhaps she is one because you stole her, as I did my wife, from the Episcopal chancel at the marriage altar." As stated in our columns last week the evangelistic meetings brought the churches of Los Angeles into co-operation and unison as never before. May the spirit of unity never grow less, but may it increase and bring into still greater effectiveness the Christian forces of the great city of our Southland.

The gentleman by the name of Norton who has been conducting a grocery business in several towns in Indiana on what has been called "the golden rule plan" contemplates the building of "a spotless town" in the state of Washington. Mr. Norton is quoted as saying: "The land will be sold to colonists just as cheaply as possible. I don't wish to make any money out of it. Enough to pay the expenses will satisfy me. I want the other fellow to profit. To help others is my aim in planning the 'spotless town.' There will be rules to govern the colony and they must be strictly observed. A man will be given a title to a piece of land with the understanding that he must forfeit it if he violates the rules. Nothing will be required which is unreasonable. Those who live as they ought to will submit

to the rules, and there will be no forfeitures of land. When a man persistently violates the laws of the colony he will forfeit his title and his land will be sold and placed in a fund for the needy. There will be no saloons in the colony. A man who is caught selling or drinking whiskey will lose his land. Whiskey and success are bitter enemies. No gambling dens or other immoral places will be tolerated. Wife beaters cannot have a place in 'Spotless Town.' The plan of government will be left to the decision of the residents." It seems that Mr. Norton has some ideas as to religion and churches, and on these matters he declares as follows: "There will be a meeting house for all. There is no special Bible for each different denomination and division of the Lord's people. I will favor a meeting house for all the people, and if one will not hold all, two may be built, or more if necessary; but they will all have the same rights and privileges. There are denominations not any older than I am and these churches are organized by man. The sub-division of the Lord's people is wrong. To build two churches where only one is needed is not of the Lord. There will be no divisions in heaven, and there ought not to be any divisions here. Love unites, and sin separates. It costs more to serve the devil than the Lord. If people loved one another more, we should not require so many meeting houses. Two should not be built where one would do." It should be noted in this connection that Mr. Norton has made a success of the grocery business on the golden rule basis. He began a few years ago with one, a small one. Now he has several and is doing an extensive business. So far as his human judgment and infirmity make it possible he does business as Christ would do. That is he does it is as he thinks Christ would do it. It is this that the world is to come some time; and every man who is earnestly and wisely striving to help it on to that should be bidden God-speed. However, Mr. Norton will not find it easy to build and maintain his spotless town. But none of the best attainments have ever come easily. Most people will predict failure for this enterprise. But so did most of the people for the golden rule groceries.

The Religious World.

The fire on February the 10th in the Congregational House in Boston resulted in the destruction of everything in the rooms occupied by the Woman's Board of Missions. Aside from that the loss was small.

The New York Observer, one of the great religious papers of the country, and one of the oldest, says that it is high time that the churches of all names awoke to the necessity of bringing men in some way to an immediate decision for Christ.

Oberlin has been promised $125,000 by Andrew Carnegie for a library. It is said that this is the largest amount ever given by him for a college library. A half a million dollars are being raised for library purposes at Oberlin, the college and the town to share in the use of the library.

The Denver News of February the 12th says: "Though it is more than two weeks since the evangelists left Denver, the religious enthusiasm aroused during their visit has not waned. In many of the churches revival meetings are still being held, and all the ministers whose churches participated in the great movement say that the improvement in church attendance is marked, while the number of conversions is remarkably large."

A devout Roman Catholic writes from Rome that "The Holy Father" is the busiest man in Rome; that everybody wants to see him and that he is ready to receive all. This pilgrim, who is Bishop Colton of Buffalo, indicates in the following the estimate placed by him on the Pope: "It is with joyful anticipations that I look forward to these happy few minutes I shall be permitted to converse with the Vicar of Christ. Next to meeting with our Lord comes meeting with his appointed representative. 'He that hears you hears me,' said our Lord to Peter, and this he says to all Peter's successors. Every priest hopes some day for this favor, but few attain it. Now it has come to me, the desire and hope of my life, and I will be a few minutes alone with the greatest man on earth, for such each and every Pope surely is, and we may say that he is more than man, for he is invested with powers greater than that of the kings and is enlightened with a wisdom more than earth can give."

The Presbyterian Union of New York city had the Rev. Dr. Hillis address it at its last meeting concerning the people and the problems of the Pacific coast. Dr. Hillis, it will be remembered, made quite an extended visit to the coast last year. In his address he said that the Home Missionary is the architect of the state. "It is not too much to say that in many instances he is the one outstanding figure in the community. Last summer I conversed, I suppose, with literally hundreds of people on this subject, and I have returned home an admirer and lover of the Home Missionary, who is putting this republic under a debt it can never repay." Concerning the missionaries and education throughout the West Dr. Hillis said: Wherever you go through the great West, you find that the church and the academy and college are working together. The Home Missionary is always an advance agent for the college and university. The first colony that ever left New England founded a college at Marietta, Ohio. Under the influence of the Yale College band, called the Iowa Band, my own father went to Iowa. The little group of ministers and laymen founded two colleges and two academies, when there weren't enough settlers to serve as trustees. And moving still West, you can step from academy to academy and college to college, as on the railroads you move from city to city. And the great West has a hunger for the higher education that is immeasurable. It is partly due to the fact that the people are homogeneous and overwhelmingly American. If on the Eastern coast the foreign population is large, on the Pacific slope it is of little influence. We have sent our best sons to the Pacific. This explains the alertness of that people; their wonderful initiative; the unexampled rapidity of their development. This explains the fact that they are sending out their sons back to our colleges and theological seminaries. I lectured and preached during July on the Pacific coast, and after every lecture or sermon I learned to expect that young men would come up to me and say, 'I am in Cornell University,' or, 'I am in Yale,' or 'Harvard,' or 'Princeton.' Here and now, therefore, I want to emphasize the importance of these Western colleges. We owe much to the railroad builders of the West, much to our merchants, and inventors, but let us confess our debt to the educators. Among the most useful

men in this republic are the Home Missionaries, who are toiling tirelessly to found schools, build academies, erect libraries, endow colleges, and turn all young feet into the paths that lead toward the temples of learning."

Thirty members were received to membership in the Central Union church, Honolulu, at the communion service the first Sunday of this month, twenty-seven on confession of faith. At the recent annual meeting the Rev. Dr. Kincaid spoke of the importance of "talking up the church." His words were applicable to churches here and there all over the country and we make a quotation: "There are three classes of persons in every church. Those who say nothing. They are as silent as an oyster. They are non-committal. They have a church, but they never think of it until the church bell rings. They never speak of it under any circumstances. An opinion as to whether they believe in the church at all would be extracted from them with as much difficulty as is required to extract an eye-tooth. They talk freely about other things. They never talk about their church. They go to church, but they never defend it. They never talk it up. To their credit be said, however, they never talk it down. The second class are more positive. They talk freely. They always have something to say. One would think their tongues were hung in the middle. But they seldom have anything good to say. They are the critics, the fault-finders. It is so much easier to find fault than to do things one's self. It is so much easier to talk things down than to talk them up. A half dozen people, if they be of standing, may seriously cripple, if not ruin, any cause, no matter how good. But what would we think of a merchant who would go around complaining about hard times, finding fault outside as to the integrity of his own book-keeper, talking doubtfully about his own goods. Would we not say, 'Well, he is an idiot to say the least?' What shall we say of the man, who, pretending to love his church, goes around talking it down? The third class, recognizing the power of an encouraging word, talk freely about their church, but they always talk well about it. They never talk it down, they always talk it up. They may sometimes criticise, but they never find fault. Their criticism, however, is always sweet tempered. It is never spoken with a sneer, nor into ears that have no right to hear. If it be spoken at all it is spoken to those most concerned. They do not talk the pastor and his helpers down, they talk them up, and make them strong with their counsel always, and with their defense when necessary. What a tower of strength such people are to any church, people on the alert to say a word for their church, but who could not be induced to say a word that would hurt. God bless the people who are ready to 'talk up' their church. And thank God we have a goodly number of them in Central Union church."

The great Hamburg-American steamship, the new Furst Bismarck, is being fitted out as a cruising sanatorium. April 1 it will start on a voyage to the Mediterranean laden with valetudinarians. The fact that will interest the world is that the chief physician will be Dr. Schweininger, the great doctor who kept Prince Bismarck alive so long after he was apparently doomed to a speedy death.

There were embezzlements to the amount of ten million dollars in the United States in 1904.

Busy World Notes.

Dr. Nicholas Senn of Chicago, the noted surgeon, urges general support of the White Cross society, saying that it is destined to do in time of peace what the Red Cross does in war.

The Boston Post makes mention of Mr. Burbank's fadeless flower and says: "The world is waiting for a cryless baby, a scentless auto, a biteless dog, a buttonless man, a soundless street organ, a furnaceless house, a ringless telephone, a flatless flat and a trustless trust." The world is always waiting for something. Some of the things for which it is waiting it will get some time; some it will never get, and all of the some are not included in this list either.

Several weeks ago the sheriff of Williams county, Ohio, came to California and arrested George Letcher of San Jose on a charge of arson. Letcher was taken to Ohio and was on trial there last week and in all probability has been convicted by this time, for the case against him seemed a strong one. It seems that he was accused of being one of a gang, the workings of which during the last twenty-five years resulted in losses by fire which aggregated $1,500,000. For years it was impossible to get hold of any of the gang, so adroit were they all, but finally one was caught and convicted. When told that he would be allowed to go free if he informed on the others he replied, "I'll take my medicine," and he was sent to the penitentiary for three years. When he came out some of his old associates regarded him with scorn and contempt. This led him to give information which resulted in sending to the penitentiary the leader of the gang and several others, many of whom were of good reputation in the community. It is said that eighteen have been sent to the penitentiary and that two others committed suicide. They burned buildings for themselves and others in order to get the insurance. When any man hired the leaders and organizers of the gang to burn a building for him he came into their power and often such an one became the worst of the worst. An Eastern paper states that the wildest dime-novel dreamer could hardly imagine so terrible a melodrama as was enacted by this band of mercenary firebugs.

Los Angeles has had a remarkable growth during the last two or three years and there are those who are of opinion that some of the experiences of 1889 may be repeated. Recently the Times gave the following warning: "The advertising columns of the Sunday Times nowadays remind old-timers strongly of the never-to-be-forgotten boom of eighteen years ago. There are pages and pages of large advertisements, describing in glowing terms the attractions of new residence tracts, the lots in some of which may be purchased at any old price and on any old terms. Almost every day sees the laying out of a new sub-division. The Times is not prepared to say that the danger point has been reached, but we have certainly come to a time when the judicious will carefully examine and weigh the circumstances attaching to each new subdivision strictly on its merits. There is this to be remembered, when we compare present conditions with those prevailing in 1887. At that time the city contained probably not more than 35,000 bona fide residents. Today it contains five times that many, and thousands of new settlers are pouring in every month. Every building thus erected takes an unimproved lot out of

the market. So far, so good. What the Times would again urge is that the buyers should draw a strict line of demarcation between raw, undigested, unimproved tracts, that are slapped on the market, sometimes in undesirable locations, and well-improved properties that appeal to the homeseeker and will be built upon. Those who are jumping in and buying lots on a partial payment, expecting to sell them to some other fellow before the second payment becomes due, should remember the story of the spring of 1887. All who are interested in the permanent prosperity of this section should discourage, by every means in their power, the undue inflation of a real estate boom, the bursting of which would be only a matter of time." We said in the beginning of this note that Los Angeles had been having a remarkable growth. A few figures will indicate this. It is estimated that the population is about 170,000, which is an increase of 70 per cent since 1890. In 1900 the vote in Los Angeles county was 22,999; in 1904 it was 48,908.

The battle against the saloon ought to be waged with much greater effect now that an alliance has been made between the Prohibitionists and the Anti-Saloon League, and the national organs combined with the name "The New Voice and American Issue." John G. Wooley says editorially in a recent number of the paper: "The New Voice and American Issue stands henceforth for the absolute prohibition of the beverage liquor traffic through the constant and increasing co-operation of those who desire its destruction so far as they believe alike, allowing to every comrade his own time and his own way to reach a full determination of the question without the imputation of being timid unpatriotic, or unchristian." Last week we gave some of the words of prominent men concerning this alliance. Known as the Rev. Dr. E. S. Chapman is all over California the following from him to the editor of the New Voice will be read widely and with interest: "On the evening of the 19th of January, 1905, from the eleventh floor of our beautiful Braly building, in the City of Angels, I cast my eyes toward the setting sun, where twenty miles away the great Pacific washes our golden shores, but my heart is in the opposite direction, and turning to the east, the eye of thought and affection falls upon Hyde Park in the great city by the lake, and only twenty-two hundred miles that stretch between me and that interesting spot prevent my being of the number of those who assemble to rejoice together as they erect the milestone marking the progress of clean journalism and fearless Christian conflict for civic righteousness, official integrity, and personal purity. The Sierras and Rockies and broad-spreading prairies that intervene between us cannot separate our kindred spirits nor deny me the privilege of fellowship with you in your joy. The cause of reform owes to The New Voice more than will ever be compensed or recognized. Of its many difficult tasks none have been greater than to be sweet-spirited and Christlike in warfare against earth's greatest iniquity. And that it stands in an atmosphere of divine sunlight with the hand of brotherly affection extended to every foe of the drink demon is a joy to every true heart desiring humanity's highest welfare. That with its new and increased facilities for usefulness its future career may surpass in excellence all that has gone before, is the earnest wish of its countless friends throughout the nation. To its great editor, and all his associates, I send soulful congratulations in the name of the federated movement now washing to whiteness and purity Southern California. Yours for the protection of our homes and families, and the promotion of our business interests, by the suppression of the saloon."

THE LOS ANGELES EVANGELISTIC CAMPAIGN.

About the middle of last week there was a summing up to some extent of the results in the evangelistic meetings in Los Angeles, and it was ascertained that not less than three thousand persons had in one way and another expressed a desire to lead the Christian life.

At one of the meetings last week Evangelist Biederwolf is reported as having said: "These meetings have been the saddest I have ever attended, in that we do not get the sinners to come." He then urged all the Christians to go out and invite some unconverted person to come to the meetings.

Thursday of last week there appeared in the Los Angeles Times an article by the Rev. Dr. Hugh K. Walker, pastor of the Immanuel Presbyterian church, which was a careful estimate of the revival movement, from which we quote several paragraphs:

"I am very much pleased with the results of these union revival meetings, and especially with the unification of church interests which has taken place. There is a delightful spirit of fellowship among the ministers and a mingling of the membership of the various churches which is exceedingly helpful. This alone would have been worth the efforts which have been put forth in this campaign. Its advantages to the general development of church interests in Los Angeles are inestimable.

"The evangelists have preached a great deal to the church itself, and to Christian people, with results that will be far-reaching and continuous. The number of unconverted people in attendance at these meetings has not been as large as we would have liked to see, but as large as I expected to see.

"We have not reached a class we hoped to reach—the leading people in professional and business life, and the leaders in the social walks. This, I think, has been largely due to prejudice based on previous experiences with sensational methods used in revival meetings. Many persons were so thoroughly opposed to those old-time methods that they refused to attend any of the present meetings; although they have felt the influence of the revival spirit that is permeating the city, as they declared that after the evangelists were gone they would come to our regular meetings and give the matter of conversion their attention.

"The entire absence from sensationalism which has characterized these meetings has removed the cause of objection which so many people have held against revivals. This campaign has been a very sane, sensible presentation of the truths of the gospel. There has been no undue appeal to the emotions, but a plain, practical pointing out of the way that leads to a Christian life.

"In regard to those who have signed cards, the results will depend on the faithfulness of the pastors and people. If these signers are to be held they must be closely followed up, aided and encouraged until they become thoroughly grounded in the faith.

"It is possible that even more than these 3,000 card signers may be won to Christian lives by these meetings; for it is well known that very many lives

are influenced by the meetings where persons would not take the stand of signing cards.

"This also has been an ethical revival and a quickening of the consciences of our people all over the city. It can but result in more care being given to the better interests of Los Angeles, and in raising the city to a higher moral tone, as well as setting forth better ideals for its citizenship. The results on the city, as a whole, are immeasurable. Not only the church life, but the general good of the city has been greatly advanced through this religious campaign."

The Rev. Dr. N. L. Rowell, pastor of the Central Avenue Congregational church, and chairman of the committee for his district, says: "A marked feature of the work in this district has been the revival of the churches themselves. The most marked results have been in the unification of the churches and the believers in salvation through Jesus Christ. Three weeks ago we had some very orthodox and very precise Baptists, Presbyterians, Methodists and Congregationalists out here. Tonight we have a great body of Christians, brethren together. Now we know each other only as believers in the Lord Jesus Christ. If nothing else had been done this would have made these meetings a great success; but, better yet, we have been able to reach out and help others into the way of salvation, and we have been taught to go about personal work to attain this result."

These statements are from persons in thorough sympathy with the movement and co-operating earnestly in all the work. They, certainly, show enough in the way of good to justify the effort and should stand as an encouragement to effort elsewhere. But they show a difficulty that needs in some way to be met. In line with them is the newspaper statement that in a congregation at the University Methodist church one Sunday night only twelve persons were not professing Christians. All in all it is here shown that there is today in all probability in every community an element that cannot be reached in a promiscuous effort and that systematic personal effort week by week is as essential as is the revivalistic campaign.

But the failure to reach a certain class in Los Angeles should not be taken as foreshadowing a similar failure elsewhere on the coast. The prejudice existing there, to some extent, ought not to exist elsewhere now that it has become known that these evangelists are free from the objectionable methods of the past.

If any are inclined to argue that because of such disappointments as are herein set forth such meetings are not worth while let it be remembered that the results are commensurate with the best of the palmy days of revivals under Mr. Moody and others years ago.

It is a great achievement to get 3,000 persons to take a stand for Christ in an effort of but two weeks' duration, and without any undue excitement.

It is to be hoped that the work will be so closely followed up by the pastors and other Christian workers in Los Angeles that largely those who have taken this stand will be brought into church fellowship. While much has been accomplished much more remains to be accomplished. The next two or three weeks ought to be busy weeks for the Christian workers of Los Angeles.

And now, just as we are about to go to press, comes the information that high mark was reached in the Los Angeles meetings last Sunday, and that nearly 4,000 cards have been signed. Eighteen hundred of these have been in the Central district and all have indicated the churches with which they desire to unite. It is stated that 500 will go to the First Methodist, leaving 1,300 for the other churches of that district.

We have asserted in a paragraph herein that these revival meetings compare favorably with the meetings conducted by Mr. Moody and others in the past. A hurried reference to such records as are at hand shows that after a campaign of two months by Moody and Sankey in Edinburgh, 3,000 persons united with the churches. At the meetings in Belfast, the converts numbered 2,000, and there was about the same number in Dublin. In Glasgow we have it on the statement afterward by Dr. Andrew Bonar that there were 7,000 accessions. The meetings continued there for ten weeks. In Philadelphia the number of converts was about 4,000, and in New York at a closing meeting exclusively for converts 3,500 persons were in attendance.

What, now, are the reported results from the evangelistic meetings during recent months? Reports from England show at least 7,000 confessions in the Torrey-Alexander meetings in Liverpool. There were about 4,000 in Pittsburg last year; more than 2,000 recently in Denver, and now Los Angeles rolls up something like 4,000. Surely the effort has been worth while, notwithstanding the fact that there have been some disappointments.

All these meetings stand as an evidence that men and women are to be reached and won for Christ, as in the past,—some in one way, some in another; and that church is wise which works in this way and that way to bring people to a decision.

"THE PASSING OF THE REVIVAL."

W. N. Burr.

We had it pretty well "passed" out of the way not so very long ago, but here it is back again, passing from country to country, city to city, heart to heart. Little Wales is throbbing with religious emotion; many of our American cities are jubilant with praise; and strong men of culture here and there who were in bondage to a literary ministry, have thrown off the shackles and stepped out into the freedom of evangelism. The passion of Jesus Christ to seek and save the lost has fallen upon his church and his professed followers are dipping deeper than ever before into the heart of his gospel. We read with a new thrill of delight that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high," for we have new sense of the fact that we are in the process of its realization.

Last week I went up to the feast at Los Angeles, and gathered crumbs and great slices of the word of life, as they fell from the table of the banquet spread at the union evangelistic services, superintended by Dr. J. Wilbur Chapman. I reached the city just in time to attend the great Monday meeting, by going at once from the depot to the hall where the meeting was held. The crowd surged in until every seat was taken and many people were standing. "We have come to a day when people are literally pressing into the kingdom," said a good Congregational deacon to me, as he took my hand and gave me his hearty welcome.

Dr. Chapman was leading that meeting. The great congregation was singing "Revive us again," as I went in and found a seat. "Nearer my God to Thee," was

then sung, and there seemed to be an unusual spirit of aspiration Godward manifested by the people as they sang. A brief prayer was offered, then the leader called for a verse of scripture "that had been helpful to you," and the people began to rise in all parts of the room to repeat favorite passages. In the midst of this exercise Dr. Chapman said:

"A man said to me the other day that he would give a new Bible to any one in Los Angeles who would repeat ten verses of scripture correctly, and tell where each can be found—chapter and verse." He gave no hint that contestants must confine themselves either to the A. V. or to the R. V.. Probably most of us would rather be tested by the A. V., for that is the version that was in use in our childhood when, it is generally supposed, more memorizing of scripture was done than is done in these later years.

"Beulah Land" was sung by the people; and then Mr. Fred Butler, the converted opera singer, who was getting $200 a week in opera work, sang "Just for Today," the popular song with music by Jane Bingham Abbott. Mr. Butler's deep, strong bass voice, consecrated now to the service of the Master, suggests the power of masculine ability vielded to God. May the present campaign of evangelism bring an army of strong men into active service for Christ!

Dr. Chapman's address at this meeting was based upon a portion of 2 Peter iii: 11 —"What manner of persons ought we to be, in all holy conversation and godliness." He said in part: "I would be obliged to speak of the return of our Lord if I made use of these words with their context. I believe in the second coming of Christ, and that it will be a personal coming, according to Acts i: 11. When he shall come again I do not know. But at this service I want to listen to this scripture as presenting a high ideal. God's ideal for his children is always high. You may think that because of the weakness of the flesh the divine ideals are too high for you, but I can always present Christ to offset that thought of yours. Remember what Paul said: "I can do all things through Christ who strengtheneth me." It is just a question of what Christ can do for you in daily living. You ought to keep God's high ideals before you in daily living.

1. Because we are redeemed, and that not with corruptible things, but with the precious blood of Christ. There you have God's estimate of your value.

2. Because we are the body of Christ, and his body should not be deformed.

3. Because we are the betrothed of Christ. The woman betrothed always guards the name of her lover.

4. Because we are the temple of the Holy Ghost."

This discourse was punctuated with many telling illustrations, and every one was well chosen and weighty. There was not a light, superficial story among them.

I left that first meeting feeling a new sense of the power of the gospel, even in the much-berated "Gospel Hymns." I went on from meeting to meeting through two days and evenings. And it was all good. I heard nothing, saw nothing worthy of criticism. The Los Angeles evangelists who have been working in their various districts throughout the city are certainly men of God, who, having convictions, know how to speak the truth in love. The spirit of God is at work through them, souls are being born into the kingdom, and the people are catching the larger vision of Christ.

Corona, California.

THE DEATH OF REV. DR. WARREN.

S. H. Willey, D.D.

The news of the death of Dr. Warren takes us by surprise. He had just written me from his new home in Washington, in his old-time enthusiastic way, anticipating the enjoyments of coming spring. He was delighted with his home, with his daughter there and her husband, and the two other daughters who went north with him.

But he was nearer the fadeless life than he thought; nearer the heavenly home to which Mrs. Warren had preceded him by only a few months. They had completed over fifty years of continuous service in the Christian ministry in California and in the Pacific states. That service began when California was substantially a foreign mission. It was a country less known and harder to reach than many foreign mission stations. They were young and full of the great purpose of their lives when they reached here in 1850, and had but one question to ask, "Where is the most needy place?" It proved to be in the mountains with the miners, a very untried service at that early day—in fact it was the first of its kind—but they were equal to it; and in a surprisingly short space of time The Pacific told of the dedication of a house of worship in Nevada City, and the re-echoing of the bell from its tower calling the miners to worship from the canyons and gulches where there were many hundreds at work.

After some years Dr. Warren was called to edit The Pacific for a time. It happened to be during the Civil War, a period of special difficulty, as California was situated at that time. But the paper was ringing with loyalty and foremost in urging open-handed contributions to the Sanitary and Christian Commissions. But the great work of Dr. Warren's life was as superintendent of Home Missions. This called him in the earlier years to explore all the territory now divided into these Pacific states.

But he was equal to it, both in health and in willingness. Before the era of railroads traveling was always laborious, and much of the time very exposing, but he held firmly to his work for more than twenty-five years.

That whole generation of churches that grew up under his own care were to him almost members of his own family. He had it long in mind to write their history early history. In his last letter to me above alluded to, written scarcely two weeks ago, he says on this point:

"It is my one hope and plan, as soon as I am able and well settled, to take up my unfinished book, a history of American Home Missionary work in California. With no outside care, work or business to call me off or divert my attention, I see a fair prospect of finishing what I have begun, and if certain plans under way do not miscarry, its issue from the press may not be indefinitely delayed."

But now his work here with us is done. What he left incomplete must be finished by other hands, but the value of his rounded-out half-century of strenuous service in the Christian ministry here will always remain an important element among the forces working for good in this state. As we turn away from the void left by our friend, the words of the Master come freshly to mind, "Whosoever liveth and believeth in me, shall never die."

An Outline of Dr. Warren's Life by Rev. H. E. Jewett.

The following outline of Dr. Warren's life will be

of interest at this time. It tells of an exceptionally long, consecrated, useful life. All who have known him will recall the warmth of his large heart, the vigor and energy of his entire life, his cheerfulness and optimism amidst difficulties and discouragements, the strength of his friendships, his devotion to Congregational interests, his love for California and his consecration to the service of his divine Lord.

While we sorrow that we shall see his face no more, we rejoice with him that he has entered into the joy of his Lord.

James Henry Warren was the son of Truman Abraham Warren, a lineal descendant of Richard Warren, a "Mayflower" pilgrim, and Margaret Bazinet.

He was born Sept. 7th, 1819, at the mouth of the Montreal river, south shore of Lake Superior, state of Michigan, at a settlement of the American Fur Co. He was educated at Clarkson Academy, Monroe county, New York, Princeton Academy, Bureau county, Illinois, Knox College, Galesburg, Ill., graduating 1847, and at Union Seminary, New York, graduating June, 1850.

He was ordained as a home missionary September 9, 1850, in Broadway Tabernacle, New York City, Dr. J. P. Thompson preaching the sermon, Dr. R. S. Storrs giving the right hand and Dr. Milton Badger giving the charge to the young minister. The following day, in company with his bride, who through more than half a century was to be his beloved and honored companion, he sailed for California, reaching San Francisco, via the Isthmus, October 19, 1850.

He at once entered upon service with the First Congregational church, the first pastor, Rev. Timothy Dwight Hunt, being temporarily absent. His service as stated supply lasted six months, from the last of October, 1850, to May 1, 1851.

He was the first minister of any denomination to organize a church and enter upon a pastorate in the mountains of California. From May 1st, 1851, to June 15th, 1858, he was pastor of the Congregational church in Nevada City, organizing the church, being installed as pastor Sept. 21, 1851, and dismissed by council June, 1858. He built two houses of worship, the first having been destroyed by fire. The second house was a substantial brick building.

From June, 1858 to October, 1862, he resided in San Francisco, during which period he was editor and publisher of The Pacific. He removed to San Mateo in October, 1862, engaged in missionary work, organizing the Congregational church there in 1864.

He was appointed in September, 1864, by the American (now the Congregational) Home Missionary society of New York superintendent of missions for California and Nevada. This position he held for twenty-seven years, until October, 1891, when he resigned the office. During part of his term as superintendent he also had charge of Arizona and Utah. In 1879 he removed with his family to San Francisco, where he continued to reside until January, 1905. He held the office of registrar and treasurer of the Congregational Association of California May, 1852, to October 1857, at which time upon the organization of the General Association of California he was elected registrar and treasurer, being triennially re-elected until in 1897 he resigned, having held the office forty years. His resignation was accepted and he was elected honorary registrar for life.

He received the degree of D.D. in 1874 from Knox College. His published writing consist of a pamphlet issued in 1876, "The A. H. M. S., Its Beginning and Jubilee," also editorials in The Pacific 1858-1862, annual reports for twenty-seven years in The Home Missionary, historical sketch of General Association of California, published in minutes of 1857 and "Twenty-five Years of Work of A. H. M. S. in California," published in minutes of General Association, 1874.

He was married June 27, 1850, to Emily Amelia Churchill of Galesburg, Illinois. She was a daughter of Norman and Anna (Eggleston) Churchill. All their children, three daughters and one son, survive them.

Mrs. Warren died in San Francisco, July 20, 1904, at the age of 77 years. Early in January, 1905, Dr. Warren, with his daughters, Misses Anna and Eleanor, removed to Dayton, Washington, to make their home with his daughter Mary, wife of Dr. M. Pietrzycki, his son, Clarence, remaining in San Francisco.

Dr. Warren's death occurred at Dayton, Washington, Feb. 17, 1905, at the age of 85 years, 5 months and 8 days.

Words of Appreciation by Rev. Dr. George C. Adams.

Those of us who knew him best were expecting it; we were not surprised; but it is hard to adapt ourselves to the thought that we shall not see him here again; he has been so much a part of all the Congregationalism and Christianity of this great state that it seems as if he must walk in among us again. We become so accustomed to people that we take them as a matter of course; but for him the end of a long and useful life has come, and we are thankful that we have known him, and been influenced by him. He seemed so strong, and in spite of his fourscore years that were weighing him down his step was firm, and his eye was bright, and he had no thought of giving up; yet he felt the weariness more than he was willing to admit; the death of his life companion a few months ago wore on him, and he knew the loneliness. To a friend he wrote not many days ago: "I want to stay right here a while and just rest, and rest, and rest." It was the eternal rest that was creeping on him and he was ready.

The writer of this first met him in 1887, when Mrs. Warren was passing through a life and death struggle under the knife of the surgeon; he was wonderfully kind to the strange minister who had come out here to spy the land; he was proud of California and wanted her to be seen at her best; some then recent happenings in the ministry were of mutual interest and we talked them over long and carefully; his loving heart, and his often too kind judgment of men were only too manifest then. The next time we met was in the summer of 1896; the writer walked out of the old Ferry building, escorted by four deacons who had gone to 16th St. to meet him; as we got on firm ground at the foot of Market St. Dr. Warren appeared, it was hard for the stranger to tell from just where, and gripped hold of a willing hand, and said a few words regarding the hard mission on which we had come, words that from then till now have helped in the trying work that was required of a newcomer. He was loyal; he had a large part in the work of the months that followed after that, and his friendship for his pastor never weakened. He loved the old First church; it was his greatest joy to be present at her services, and there was no more careful listener nor kinder critic. When the fiftieth anniversary of the church was held he offered to prepare something that should be unique for the occasion; few knew what it was to be, but when the set time came he brought before a crowded house a

large picture made up of photographs of the churches, some of them, that this church had helped; when the splendid book was published that commemorated the occasion, one page was devoted to this picture, and in the midst of it was placed the picture of the man who had worked hard to prepare it. It belonged there; he had been a large part of the life of all those churches; his many years in the Home Missionary superintendency had brought him in close touch with them all; he had often had occasion to appeal to the First church for help for these struggling ones, and his appeals were usually not in vain. He had known every pastor the church has ever had; he had been the friend of each; the present pastor knew him in a different way from the others, because his work in the ministry was done, and he was able to occupy a seat in the pew and speak kind words to his brother minister and let him know he appreciated what was being done. No one knows how helpful a retired minister can be until he has had the privilege of preaching to several of them for a few years, and has felt that they are his best friends.

Figures are cold; they are not life; but they tell of life, and we cannot well omit them; Dr. Warren was born in Michigan Sept. 7th 1819, and was nearly half way through his 86th year at the time of his death. Many years ago an old negro in Alton, Ill., told the writer this: how when Elijah Parrish Lovejoy was shot by the mob while defending the freedom of the press, his brother, Owen Lovejoy arrived, and standing over the corpse of his brother he lifted a strong right hand and swore eternal hatred to slavery. Into the home of this man, filled as he was with a grand moral purpose, came the young man, Warren, just at the age to be most impressed. Under the influence of such a life he fitted himself for college, and was in one of the first classes that graduated from Knox College at Galesburg, Ill., one of the best of the then younger Christian colleges. A course in Union Theological Seminary, New York, fitted him to begin his life work. With his bride, who was Miss Emily Churchill of Galesburg, he reached San Francisco in October, 1850, a pioneer in the truest sense. It has been a pleasure to hear him tell the experiences of those days; the cost of living was great; incomes were not commensurate with outgoes; many strange things happened; it was a good trait to be able to see the humorous side of it all, and laugh even at the hardships. Nevada City became his home, and the friendships of those years lasted to the end. He was well fitted for the important office to which he was called by the American, afterwards the Congregational, Home Missionary society; he organized large numbers of churches, and stayed by them till they had gotten some hold on life. The task of a Home Missionary superintendent is one of the hardest that ever comes to a minister; he is compelled to see so much suffering that he cannot alleviate, so many churches need things that he cannot get; it is no wonder that he someetimes makes promises he finds later cannot be fulfilled, or that he sees visions of growing churches where later there are only empty dwellings and tumbledown church buildings. The man who fills such a position must be a companion dreamer to Joseph, or he never will be anything; he is often misunderstood; if he felt the appeal of a poor dying Home Missionary and promised him there should be a church built, he is blamed for daring to do such a thing; if he plants a church where all the world is rushing, and ten years later all the world has rushed somewhere else, fault is found that he did not show better judgment. All these experiences came to Dr. Warren, and all the trials that are part of life in a new state were his besides; he bore the ills with fortitude, and worked with all the power God gave him. He lived to see the fruit of his labors, and rejoice that some at least of his early dreams in Home Missions had become solid facts.

Dr. Warren's Optimism by Rev. J. K. Harrison

To pay full tribute to the life and character of such a man as Rev. J. H. Warren would require many more pages than The Pacific contains. A life so long as his and so devoted; lived in such stirring and eventful years; occupied so largely in the pioneer work of such a state as California, must of necessity have been full of helpfulness to a large number of men.

Of one who follows where he led a most frequent inquiry is made, "Where is Dr. Warren, and how is he?" From the dry plains of Arizona to the northern line of California there are those still living who will hear of his death with a sense of personal loss.

"He organized our first Congregational church in Arizona," said a man to me recently; and the same might be said of him in scores of places in the vast territory over which he traveled in the earlier years. In the homes of the people in the mountain towns, in lumber camp or on the ranch he was a welcome guest by reason of the cheer he always brought. Of the many qualities which endeared him to those who knew him best I think his large, hearty optimism will always stand out like a prominent peak among those of lesser height.

When I came to California, a stranger, with no acquaintances nor friends, he was the first to hold out a welcoming hand. Coming without testimonials his warm-hearted cordiality was unexpected and can never be forgotten. I have since learned that what seemed to me an exceptional kindliness and confidence was a charcteristic quality of Dr. Warren. He seemed to be willing always to believe good things about all men, even when others were tempted to hold aloof until they were better known. He was always hopeful in his view of the future of all the struggling churches he helped to organize. Many of these now among our strongest churches, were cheered over some crisis by his cheery, hopeful optimism. One is impressed with this characteristic of his in reading some of the reports he sent to the missionary society in the East in the days when conditions must have been crude and trying. "The prospects are improving," he writes. "Though our work seems small and the results discouraging, the end will yet be equal to our highest aspirations." "Already the living Christians of the Pacific coast hear the voice of a new age." At a time when others were disposed to be despondent and had good reason to be, he writes: "The present outlook for prosperity was never surpassed. Farms, orchards and mines promise a rich increase. Business is astir with expectation."

He was one of the first and most persistent to talk about the future commercial and strategic importance of the Pacific coast. Who can estimate the value of a hearty, cheerful and sane optimist, whose "golden age" is not in the past but in the future, who, while he may have had a hard time today, is sure that everything will be all right tomorrow! Such a man was Dr. Warren.

Book Reviews.

"The Twentieth Century New Testament." More than 200,000 copies of the tentative edition have been sold and now comes the revised and final edition, the revision having been so thorough as to make it practically a new translation. Ten years of conscientious effort were given to the first edition; suggestions were invited and after three years more of consideration and labor comes the final edition. We believe that it will have a hearty welcome. Certainly it ought to have a place in the home along with other and older translations. It is not too much to say that it will interest many young folk as perhaps other translations do not. The translators prefer still to remain unknown; but it comes from men representing the leading denominations and is thoroughly reverent and scholarly. The volume may be had in cloth binding for $1 net; in morocco for $1.50, with red and gold edges $2. [F. H. Revell Co., New York and Chicago.]

"The Spirit of God in Biblical Literature." By Irving F. Wood, Prof. of Biblical Literature and Comparative Religion in Smith College. The author states it to be the purpose of this volume to trace the growth of the idea of the Spirit of God down to the time of the close of New Testament literature. With the interpretation of the Biblical meaning and its expression in the creeds of the church he does not in this volume concern himself. The question of the book is not, "What is the Spirit of God?" It is, "What was the Spirit of God supposed to be at each stage of its biblical development?" The consideration is scholarly and thorough, occupying nearly three hundred pages. A brief quotation from the concluding pages will show what the thought has been in biblical literature from time to time concerning the Spirit: "Throughout its history the Spirit had been in large measure God acting in temporary endowments. In large measure, I say, for even Hebrew thought had touched now and then in its later periods the idea of the Spirit as an abiding ethical force in life, in the same way that it had touched many things that were fundamental in later Christian life and ethics. But, as with so many of these things, that idea was so rare that it could almost be called sporadic. It did not become dominant. Paul grasped the idea of the unity of the religious life, and spoke of the Spirit not merely as God acting in an occasional extraordinaray, but as being the divine source and basis of all the Christian life. For him the Holy Spirit is the cause not only of religious experiences, but of religious experience. The test of the Spirit of God in a man is no longer subjective emotion, but the objective value of his life for the progress of the will of God as working itself out in the church. Emotional experiences do not, indeed, lose their value; they are still gifts of the Spirit, but are not to be reckoned as of first importance. The place of prime importance is held by the religious ethical life in its unity, conceived as divinely originated and guided. The unification of all the religious life under the Spirit is the last stage in the biblical development of the idea. It is the last stage that ever can come in its development unless there be retrogression; for nothing more complete, in relation of God to the human soul, can be conceived, than the idea that the entire religious life originates from and is guided by God acting immediately on the human spirit. In biblical literature itself, then, the conception of the spirit reaches its perfect end." [A. C. Armstrong & Son, New York; $1.25 net.]

"The Forgiveness of Sins." George Adam Smith, D.D., LL.D. This is a volume of sermons, the subject of the first sermon forming the title of the book. Others are on subjects as follows: The Word of God, Temptation, Our Lord's Example in Prayer, While Ye Have the Light, The Two Wills, The Moral Meaning of Hope, The Good Samaritan, To Him that Overcometh, Esaue, Gideon, The Song of the Well, etc. All will be found well worth reading. In the sermon on The Forgiveness of Sins he states that forgiveness is assured "through the perfect sacrifice offered once for all in the life and death of Jesus Christ, the Son of God." He proceeds then to show in what forgiveness consists and does not consist. His contention is in one part that while we cannot say that God never remits to a forgiven man the consequences of his sin, it can be affirmed both from scripture and experience that such a remission does not always or even generally occur when forgiveness itself has become sure. We quote a paragraph: "Sin, and you may be forgiven, but you shall never so long as life lasts be able to count on freedom from the consequences. Even within the moral sphere these may persist. Sin, and though God's love sweeps away the hopelessness of the future, and God's Spirit put in you a new will and new courage, it shall be with heavier weights that you run your race, with increased temptations that you must battle up to the end of the day—temptations besides that you shall never encounter without the shame and weakness of having been yourself the guilty cause." In the sermon on The Word of God, Dr. Smith says: "Revelation when it comes from God to man has to take man as it finds him. It has to work upon him through the religious ideas and customs which he already possesses. It must use the language, the symbols, and to some extent the intellectual ideas and moral principles by which he already lives. New truths about God have to grow out of the sheaths of old ones, and for a time they must mix with the long-lingering influences of the latter. The moral education of the race can only be a gradual and a slow process. In the Sermon on the Mount our Lord himself has clearly expounded the fact of a progressive revelation under the Old Testament. He rebuked tempers and he abgated laws, which, as he says, were permitted to men for the hardness of their hearts. Thus through him the Bible itself contains the correction of its rudimentary stages; the enlargement of their ideals; the full purification of all their spirit. But while thus judging the earlier parts of the Bible our Lord equally affirmed that a divine creative power had been at work in the religion of his people from the very first." [A. C. Armstrong & Son, New York; $1.25 net.]

The Bristol Orphans' Home, founded in England by George Muller, and maintained up to the time of his death wholly on the gifts received in response to prayer, has continued to be carried on during the seven years which have elapsed since his death on the same basis. There is no soliciting of funds, and there is no regular source of income. When there is need there are no appeals to the public, yet never once has there been a failure of supply, and the institution stands as a visible testimony to the truth of the power of prayer. Last year there were 2,158 orphans cared for in the institution.

Notes and Personals.

The church at Santa Cruz has called the Rev. A. W. Hare of Fresno.

The Rev. E. H. Hadlock is serving as acting pastor of the English Lutheran church of San Francisco, having been called to that work for three months.

Prof. C. S. Nash will read a paper on "Some Special Signs of Progress" at the meeting of the Congregational ministers of San Francisco and vicinity, next Monday.

The Rev. Joseph Rowell, who was injured about two weeks ago by being knocked down by a street-car on the turn-table at the ferry depot, is improving slowly and will be out again ere long if no unexpected complications arise.

The remains of the Rev. Dr. J. H. Warren were brought from Dayton, Washington, to San Francisco for burial, and funeral services were being held in the First Congregational church on Wednesday, about the time The Pacific was going to press.

At a union meeting of representatives of different Evangelical churches in San Francisco—ministers and laymen—held Monday, it was decided to invite the Rev. Dr. J. Wilbur Chapman to hold a series of evangelistic meetings in this city the latter part of the year.

The Woman's Board of Missions for the Pacific will hold an all day meeting on Wednesday evening, March 1st, at the Fourth Congregational church, on Green street, near Stockton. Take Kearney street cars, or Union street cars from the ferry. Sessions at 11 a. m. and 1:30 p. m.

At the meeting of the Congregational Club at the California hotel next Monday evening, the topic for consideration will be, "The Desirability of Calling in Outside Evangelistic Help in Our Churches." Revs. George C. Adams and E. L. Walz will speak, and the subject will be open for informal discussion.

The fourth anniversary of the pastorate of the Rev. W. H. Scudder in Park church, Berkeley, was celebrated on the 12th. The church was beautifully decorated for the occasion, and the auditorium was filled with people. This was a great contrast to the congregation of 22 which greeted the pastor four years ago when he began work there. Mr. Scudder's sermon on the anniversary occasion was based on Galatians 6:9, and sounded throughout with notes of encouragement for the future, taken from the progress of the past.

Some of the world's beloved physicians live in California. We have in mind now one whose home is in Oakland,—Dr. W. J. Wilcox, who has gone about daily for many years doing good in the various avenues of life in that city. Although busy in the practice of his profession, Dr. Wilcox has from the time of its organization been a stand-by and great helper in the affairs of Pilgrim church, and in addition has made his life to count in educational matters by service for many years on the Oakland school board. In these and other works and duties, of late, the Doctor became somewhat worn out and a warning illness sent him not long ago to his cottage at Brookdale, in the Santa Cruz mountains for rest and recuperation. We are glad to learn that the change and rest are producing the desired effect.

Prof. Buckham read the paper at the Monday meeting of the ministers in San Francisco, the Rev. F. B. Perkins not being able to be in attendance. The paper was the one announced from Prof. Buckham two weeks ago, on "Modern Winds of Doctrine." There had been such winds, he said, all down through the centuries, and from all points of the compass. But they had resulted only in making the tree of Christianity strong and deep-rooted. After brief reference to Theosophy, Christian Science, and some of the modern Holy Ghost doctrines, the professor passed to what he termed "the non-rationalizing of religion." In the course of the paper criticism was made of Professor James' theories and speculations, and of those of Professor Starbuck also. Too many, it was said, had appropriated in toto the teachings of Professor James without realizing to what unreasonable and untenable positions some of them were leading. For example, James was shown to be a Monist, and there is all the difference in the world between monism and monotheism. We must hold to the transcendance of God, as well as to his immanence. In the reference to Professor Starbuck, it was said that he had taken up and had carried to very absurd ends some of the theories of Professor James. The warning was, "Be not carried away with every wind of doctrine." Some truth is to be found in their teachings, of course. Let the winds blow; do not be disturbed. Watch for the breath of the Spirit. All will be well in the end. Speaking of revivals, Professor Buckham said that to secure an ethical revival there must be a religious motive.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The Woman's Board of Missions for the Pacific has been asked to raise six thousand dollars for two new buildings in Foochow, China, for its kindergarten work there—one building for the teacher to live in and one for the school. Affairs have reached such a crisis that this becomes necessary if we continue this school. After due consideration the executive committee of the Board has decided to undertake to furnish these buildings. At first it seems a gigantic enterprise for our limited constituency, as this money is in addition to the eight thousand already pledged for our regular work, but we consider it a possibility. If we pledge ourselves for this money, the school will go on, and we can have ample time for the payments.

A committee has been appointed to take charge of the matter. The whole amount has been divided into twelve hundred shares at $5 per share. A leaflet is in preparation, which will give the necessary information on the subject. It is expected that each branch auxiliary and individual will become a factor in this effort.

The standing committee consists of the following named persons: Chairman, Mrs. Charles W. Farnam, Fruitvale, Cal.; secretary, Mrs. (Laura Miller) Robinson, Vacaville, Cal.; treasurer, Mrs. Dr. W. J. Wilcox, 576 E. 14th St., Oakland, Cal.

SAN JACINTO NOTES.

On account of failing health, Rev. N. Kingsbury has decided to return East, where he takes up evangelistic work, as not so confining as pastoral duties. He is supplying the pulpit while Rev. Maile is seeking a suitable pastor. The friends gave Rev. and Mrs. Kingsbury a pleasant farewell reception, presenting a purse to the pastor as a token of their appreciation of his faithful work among them.

The church has been greatly bereaved by the death of one of the members; Mrs. May Mellor, who leaves a

husband and three small children to mourn her departure.

The 61st wedding anniversary of Mr. and Mrs. E. Mead, Sr., was celebrated on the 30th of January. Each is now over eighty years old. They have lived in this community nearly twenty years, and have greatly endeared themselves to all. They were the founders of the Congregational church of San Jacinto. May their years be many yet! for all have been useful, helpful years.

TACOMA AND VICINITY.

The Gillam revival services are a thing of the past; but the aroma poured forth will remain for many days; the good seed of the word of God will bring forth fruitage in future years. The services, except those of the last two days, which were held in the East and Plymouth churches, were all in the First church. The united choirs of the three churches formed an excel-

Frank, Gillam, Evangelist.

lent chorus choir, under the able leadership of Mr. D. S. Johnston.

Mr. Frank Gillam is a man in the prime of his young manhood, being but about 35 years old, of medium height, well built, and whose face bears indications of strength of character, honesty and fearless, whilst a benial smile and twinkling eye relieve his features of anything like the somber cast that too often repels young people from the professional evangelist. He was formerly in a large store in Boston, where he also was the president and lecturer of an infidel club. Through the earnest and continuous solicitations of a Christian customer, a lady, whose trade he was afraid of losing, he eventually consented to attend the Fay Mills meetings, and was converted to Christ. None more sorrowfully regrets Mr. Fay Mills' defection and hopes for his restoration, than Mr. Gillam. Soon after his conversion he felt that it was incumbent upon him to advocate the claims of Jesus Christ as strenuously as he had aforetime sought to defame him, and for over 15 years has been engaged in the evangelistic work, visiting thirty-five states of the Union, England, Ireland, and Nova Scotia. Mr. Gillam strikes one as being a clear-headed business-man, whose chief business is his religion; and impresses one as being a man of sympathetic nature, strong faith, earnest purpose and logical mind. His presentation of what he believes to be the all-important truth of life,—belief in the atoning and redeeming grace of God, through Jesus Christ,—is forcible, and his appeal is rather to the intellect and will than to the emotions; yet he does not hesitate to place before men the awful responsibilities and fearful penalties that await those who "neglect so great salvation." Hence he is never guilty of "wire-drawing," or as the Scots say, "Spinnin' after his tow is done," but, having presented the facts of his case, with all the intensity and fervor of his being, makes a short appeal that men should take that immediate and decisive action which his premises and deductions demand; in which he much resembles the late Mr. D. L. Moody, with whom he was a co-worker for some time. In the after-meetings the simple raising of the hand, standing up, and the signing of cards are the chief means of bringing people to confess Christ; but he invites to personal conversation when the conditions demand it. During the whole of his services there was a hallowed stillness, which was in itself impressive, but during the appeals, the ticking of the church clock could be distinctly heard throughout the auditorium. The meetings continued to grow in numbers, power and interest to the end. As to results:—There is always a danger of attempting to materialize the spiritual by giving statistics after revivals. A large number of professing Christians testified that the meetings had been of incalculable blessing to them and their families, whilst a larger number of young and old made profession of faith in Jesus Christ as Lord and Savior. The only disappointing thing about the services was the fact that Bro. Gillam's "manager" for his coast trip had tried to cover too much ground, and so instead of our meetings lasting, as we had anticipated, three weeks, they were cut short with two; this was indeed to us a misfortune! It is safe to say that when (as we expect he will) Mr. Gillam returns to Tacoma for future work, he will be greeted with a most hearty welcome by all, not least among whom will be the pastors of the city, who have learnt to appreciate him as, not only an evangelist, but also, as one well expressed it, "a pastor's helper." Mr. Gillam leaves us for Spokane and thence to Salem, Oregon.

This week Plymouth church continues special work under the leadership of the pastor, Rev. H. B. Hendley, and with assistance of ministers in the vicinity, the pastor, Rev. C. E. Philbrook, of Sylvan, Washington, preached the first sermon there last Sunday evening, to a crowded house. Next week the East church follows up in the same way.

We are delighted to learn that the friends of Puget Sound Academy are coming to its assistance, and trust that this institution, which has done, and is still doing, such excellent work in the cause of religious education, will be so strongly backed up by the good people of Snohomish county and Congregationalists at large, that it will go forward with increased power and enlarged usefulness. May it long stand as a memorial of the self-denying Christian zeal of its founders! The ravages of the grip are all around us, and although the attacks are not so fatal as in former years, yet it has laid many low, some never to rise again. The writer has been suffering among the rest, and therefore could not get this letter off at the beginning of the week as expected.

"Avondale."

IDAHO NOTES.

The First Congregational church of Priest River, Idaho, is having a season of prosperity under the able guidance of her restless and untiring pastor, the Rev. H. W. Chamberlain. Seven new members were received Sunday, the 5th inst., and four on the 12th, making a total of eleven. Priest River is an important commercial point, and will soon become famous because of its rich mines, which were recently found within eight miles of its limits. The town has a future, ours is the only church so far and we ought to do great things at this place for the people, in the name of our Master.

Clarkfork, Idaho, is the most easterly preaching place of our Congregational work on the main line of the N. P. Railway, being only seven miles from the line which divides Montana from Idaho. Rev. Victor W. Roth is the beloved pastor. Two other young churches, Thornton and Hope, belong to this circuit, and keep Mr. Roth on the jump ministering to their wants. Mining and lumbering form the principal industries, which have been suffering from the lack of sufficient snow for sledding, and has made the towns rather dull, but with the opening of spring the usual activity is expected. The cold spell forced the mercury down to twenty degrees below zero on the 10th inst.

Hope church has lost several members by removal, but these will probably be recruited from other families who are moving in. Hope has no means lost her hope.

Rev. W. C. Fowler, pastor of Genesee Congregational church, has resigned, and it is reported that he will in the future devote his time to the life insurance business. His family will continue to reside at Genesee until the close of the school year.

Sunday School Missionary A. R. Johnson was operated upon for cyst on the 14th inst., and will be laid up for repairs. The physician in charge, however, says that the patient will be able to attend to his usual duties again in about ten days.

Oregon Letter

By George H. Himes.

The mortgage burning last Friday evening was an occasion long to be remembered in the annals of the First Congregational church of Portland, and marked the closing chapter of its third effort at church building —an effort that there will be no reason for attempting to repeat for many generations, unless some accident or other unusual happening should occur. The first preaching in Portland by Congregational ministers was in the summer of 1848 by Revs. Harvey Clarke and John Smith Griffin. In the spring and summer of 1849 Rev. George H. Atkinson and Rev. Cushing Eells held services—all in a log shingle shop surrounded by a towering and apparently, at that time, an almost impenetrable forest. Late in 1849, November 14th, Rev. Horace Lyman arrived. He at once began to follow up the work already begun, and the necessity for a church edifice being great, he addressed himself to the task of construction, and the building was dedicated on June 15, 1851, at a cost of $6,408.50. This structure served its purpose well until August 6, 1871, when the second church edifice was dedicated, the cost of which was $25,000 in round numbers. This edifice was used until January 13, 1895, when the first public services were held in the present edifice, which is of stone, and built in the most enduring manner. The actual work of building this edifice began on June 12th, 1890, but the ground, 100x100, was acquired by Frank M. Warren and James Steel in the fall of 1882, and held by them for acceptance by the church until a short time before the first contract was let in June, 1890, as stated above. The price they received for the property was the original cost and simple interest. This sum was several thousand dollars less than the market value of the property at the time the transfer was made. The first suggestion relative to building this third edifice was made by Rev. Frederick R. Marvin, in the early part of his pastorate, which began on June 11, 1882. At this time several meetings of the church were held and considerable enthusiasm aroused in connection with the prospective new building, and a committee to select site appointed. This site the present edifice now occupies. But after due consideration it was decided that the old church be used for a longer time, and hence the building project fell through.

Now the plant of this church is easily worth $125,000, and is complete in every detail as a house of worship; and stands as a monument of toil and self-sacrifice which cannot be well expressed. A large number of the church members and members of the congregation assembled to witness the mortgage burning. Mrs. I. W. Pratt gave a brief review of the women's work in connection with the church, of which The Pacific readers may hear more later on, and brief congratulatory addresses were given by Rev. J. J. Staub, Rev. C. M. Smythe, Rev. D. B. Gray, Rev. C. D. Clapp, and Rev. Howard N. Smith, followed with a short address by Dr. House, who fortunately was well enough to be present on the joyful occasion. He emphasized the opportunity now opening up before the church for doing effective work as never, and suggested lines of effort he hoped the church would soon take up. The only thing that marred the pleasure and satisfaction of the hour was the knowledge that our pastor was not in robust health and hence unable to lead forward, as hitherto, in aggressive measures for the uplifting of men to a better life. In a few days he will take a trip to the Southland and remain several weeks, during which it is hoped he will regain his accustomed vigor.

Portland, February 19, 1905.

OUR CHURCH BUILDING SOCIETY.

Another fiscal year closed with December, and from the quarterly just at hand we note that 3,075 churches sent contributions, an increase of 49 over the preceding year. The receipts from all sources were $217,100.46, an amount exceeded but few times in the history of the society. Total appropriations voted were 212, amounting to $195,160.00. Including those carried over from 1903, the Board had before it in 1904 no less than 290 application, asking for $334,335.00. As this society does not initiate work, but simply enters it where others open the door, this excess of demand over supply, i. e., $117,000, would indicate that the churches are not keeping apace with the on-going of the kingdom as committed to us. Possibly every application would have been given favorable consideration had the 2,826 churches from whom the Board did not hear sent an offering commensurate with the ability of each.

In the Pacific district three hundred and eight churches co-operated and from all sources poured into

the treasury $22,686.76. The society paid appropriations to fourteen churches and to fourteen parsonages, the total investment being $24,498.00. During the year no less than 19 parsonages and 26 church applications were before the Board from this district. If the more than 100 churches this side of the mountains failing to co-operate will this year extend the helping hand, encouragement will come to many interested hearts and the returns be more nearly commensurate with our ability.

Christian Endeavor Service.

Herbert N. Bevier.

March 5.

Topic:—The Making of a Christian: His Speech. Ps. cxlv: 1-12, 21; Matt. x: 32, 33.

(Consecration Meeting.)

Close to the experience of the new birth in the making of a Christian is the duty of open confession of Jesus Christ as Savior and Lord. St. Paul tells us in the letter to the Romans that while "with the heart man believeth unto righteousness, yet, with the mouth confession is made unto salvation." And the Master in the Matthew passage makes his confession of the disciple before God depended upon the disciple's confession of him before men. So the speech of the Christian has much to do in the initial stages of the new life, as indeed it surely must have all the way through it.

Doubtless there are occasions when silence is better than speech. Our Master has taught us the great value of silence at times. He often "held his peace." It is nobler to refrain from saying anything than to make hasty speech, or say the wrong thing. We often hinder our Christian usefulness by unguarded words at unseemly times. For the tongue while an instrument of priceless value and of untold blessing when wisely employed, is also an "unruly member" when not so used, sometimes even "full of deadly poison." "Silence," said an old-time writer, "when nothing need be said, is the eloquence of discretion." No doubt there are times when, though speech would be great, silence is greater. When Pilate said to Christ, "Hearest thou not many things they witness against thee?" We read, "And he answered him not even one word."

If, however, all were to practice the grace of silence there would not be much aggressive witnessing for Christ. At Pentecost the seal of the Spirit's work was the tongue of fire. The disciples were before that bidden to go preaching and teaching besides baptizing and as a matter of history it has been by the foolishness of preaching—the presentation of the gospel through human speech—that the kingdom has been built up.

Nor has the employment of the tongue little to do in the making of individual character. It is true not only "as a man thinketh in his heart so is he," but as he speaketh with his lips. And again, wise and pure speech has a reflex influence on character.

There can be no doubt, when it is sincere, that testimony for Christ not only acts but re-acts on the life. Herein lies the value of the open meeting for the development of young Christian workers. Probably there is a danger line not far off. Evil is never far off from any of us, nor from any good practice or institution. Over emphasis upon any power which overweights it or puts it out of proportion faces toward wrong. When testimony is given merely to be heard of men, that it may contribute to pride or self righteousness, then it is an evil, but when it is employed for the purpose of true witnessing, it not only attains its primary end, but it also develops and strengthens the witness. There is character force in the simple act of public commitment that is often underestimated. Few young people will be as ready to deny their Lord in life after they have confessed him by speech as before. Speaking for Christ takes them in an open way "over the line" and thus ranks them with believers. After that, honor is involved, and the true soul says now "since I have chosen, I have chosen." It is always better for the disciple to be an acknowledged follower, than a secret one. It is hard for one not to feel a little cowardly when thus following afar off. Peter was not at his full strength until after "weeping bitterly," he changed his course and became a stalwart champion of his before half-followed Lord. Nicodemus, nor Joseph of Arimathea, have the full confidence of the Christian world. Secret discipleship is not heroic following to say the least.

Then, one grows by speaking for Christ. There is culture in it and development of mind and heart. Many a halting stammerer has become a very Demosthenes or a Paul through mere persistence in the use of the tongue. Christian Endeavorers who are silent in meeting never use one power at least that God has given every man, woman and child, unless such be dumb. All may not be qualified for public speakers, but all may be witnesses. Often the fewer words the deeper thought. The very timidity of modesty is often the most effective as is the tremulous stop in musical instruments. That portion of the pledge which requires every active member to take some part in meeting besides singing is one of the best elements in it.

Christian Endeavor is the church's training school for practical efficiency, and where the Christian training courses provided by church boards are introduced to add knowledge to exercise it is hard to see why such societies are not ideal. We learn to do by doing, in speech as well as in other things, and in doing we grow.

How beautifully and forcefully the Psalmist urges this truth in the verses selected to impress the lesson. "I will extol thee O God and King, and I will bless thy name forever and ever;" and again, "I will speak of the glorious honor of thy majesty and of thy wondrous works;" and again, "My mouth shall speak the praise of the Lord, and let all flesh bless his name forever and ever."

There are many things that go towards the making of a Christian, such as must be born again, must follow Christ, must trust and rest in him for salvation, must endeavor to do his will, must walk with God and walk in the Spirit, but not the least is this duty of witnessing by open speech.

An official report published in India states that nearly all the forty-eight deaths caused by tigers reported last year in one district were caused by a single tigress, which had been infesting the jungles for some years. During the year the human deaths from wild animals in the whole of India numbered 2,740 agaainst 2,536 in 1902. The deaths from snake-bite were 21,827, as compared with 23,167 in the previous year.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ
I might despair. —Tennyson.

Jesus at the Feast of Tabernacles.

First Quarter. Lesson X.

March 5, 1905.

(John vii:37-46.)

A glance at the opening of the chapter shows the circumstances under which Jesus came to this feast. He was practically an exile from the political and ecclesiastical center of the nation. It was imprudent for him to "walk in Jewry." The larger part of his public ministry was spent in Galilee, a place so obscure ecclesiastically as compared with Judea that it was next to doing his miracles in secret to perform them there. But he was not inactive because he could not "sit in Moses' seat." He "walked" in Galilee and did works, teaching, preaching, and healing. Incidentally the course pursued by Jesus is an admirable object-lesson. Because the highest sphere is not open to one is no reason why the sphere which is open should not be filled to its rim with one's best deeds.

The advice of Jesus' brothers that he should go into Judea and work miracles was an iteration of the devil's temptation for him to cast himself down from a pinnacle of the temple; namely, perform some prodigy in the very presence of the rulers, and thus extort immediate acknowledgment of his messiahship. Theirs was the wisdom of this world. "If one wants to be known, and, of course, that is the thing to be desired, he must be ostentatious and force public attention." How ill could they understand a kingdom that cometh not with observation. They had heard in vain the parable of the leaven in the meal.

Had Jesus come to the feast with the Galilean caravan he might have appeared a partisan. Sectional animosity, always ripe, would have been inflamed; preaching would have been out of the question and riot imminent. Divine his prudence! When the edge of curiosity had been taken off by lapse of time, the murmuring and interchange of opinion, as well as the progress of the festive services, unheralded and with benignant calmness, the Master appeared in the temple, and on an occasion especially designated by the law for the purpose of instruction, he took the task out of the unworthy hands of the Pharisees.

The evangelist gives us but the briefest outline of what was, perhaps, an extended discourse, well named "the first great colloquy with the Jewish populace and their rulers"—a discourse much interrupted by the contradiction of sinners. Jesus' exordium consists in an affirmation of the divine origin of his teaching. "My doctrine is not that of a mere man, as I appear to be. It is the message of Jehovah, who sent me. This shall be confirmed by an inward consciousness to those who obediently receive it."

Bread, water, light, the indispensables, are the emblems Jesus selected to represent his offices to the human soul. It was his custom to draw contrasts to passing events. Probably after the pretty illumination in the temple, caused by the lighting of the multitudinous lamps upon the candelabra in the treasury, he exclaimed, "I am the light of the world." So, on this occasion, when the priest came with the rejoicing processional, bearing aloft the golden urn filled with water from Siloam, in memory of the water miraculously supplied in the wilderness, and was just on the point of pouring it out beside the altar, Jesus diverted attention from the joyous spectacle. He cried in strong antithesis, "If any man thirst, let him come to me!" Limitless the invitation! The "whosoever" of the Apocalypse is an echo to this, "If any man." He identifies himself with that spiritual Rock that followed the fathers in the wilderness and of which they drank. It is evidence of the invincible depravity of the human heart that even Jesus could not convince his hearers. There was a division at the close of the service. The Prince of Peace had brought a sword. The gospel still causes a tumult in the heart of the individual, creates a variance, and makes even those of the same household foes. Yet its ultimate effect is peace for the individual and the race. The trend of the Christian centuries is steadily out of sin and strife and toward universal millennial righteousness, peace, and joy.

The Teacher's Lantern.

Tabernacles was pre-eminently a joyous feast. The rabbis say, "He has not seen joy who has not seen the joy of the drawing of the water." But Pentecost eclipses Tabernacles. It was "joy unspeakable and full of glory." Jesus' words had quick fulfillment. "Out of his belly shall flow rivers of living water." Peter's sermon was a torrent of salvation at which three thousand drank.

The booths of the Tabernacle Feast commemorated those in which the Jews lodged for the last time before entering the wilderness. This feast was also a harvest home, and celebrated the ingathering of the fruits of the field. It ended the annual reading of the Pentateuch, for on the last day of the feast the last section of the law was read. These eight days were especially commemorative of Jehovah's fatherly care of Israel in the wilderness.

Religion is not in the blood; it is not a matter of heredity, or else Jesus' own brothers would not have been skeptics. Devout parents, even ministers, have wayward sons. This is no more an argument against religion than the unbelief of Jesus' brothers was a reflection upon him or a discount of his doctrine.

The marveling of the Jews is that of the ages. Jesus' words are miracles of speech. They are "spirit" and "life." The framers of the Racovian Catechism, attempting to account for the preternatural wisdom of Jesus, affirmed that he attained it by ascending into heaven, supposedly after the manner of Moses in the mount. It is more natural to admit Jesus to be the original source of the doctrine he taught, as he himself affirmed. "I speak truth; I am Truth."

Prejudice, deference for authority, and that better mood, teachableness, produced a contratiety of opinions and corresponding attitudes. Some pronounced him a good man (faint praise), others a deceiver, some marveled, others said he was possessed; some, after the manner of Thomas Hughes, admired his manliness; others wanted the opinion of the rulers. Some would have done him violence; others thought him a prophet, and happily many believed. There is still the surf of human thought about this great historic character. He is set for the fall and rise of many. He is savor of life or death.

Mosaic from Commentaries.

Last day: The octave of the feast.—Edersheim. That great day: On the seven days sacrifices were offered for the seventy nations of the earth; on the eighth day sacrifice was made for Israel, so it was more highly esteemed than the others.—Clark. Jesus stood: Probably first in the treasury of the temple, but later in one of the porches, where there would be greater freedom, for the porches were not considered as forming a part of the temple in a strict sense. There the people might generally propound questions, answer, or assent; stones could be picked up there. Thence Jesus could easily pass out.—Edersheim. If any man thirst: The ceremony of pouring out the water pointed to the gracious influence of the Holy Spirit. The Lord, who was the fountain whence it was to proceed, called the people to himself.—Clark. There is an inner thirst as there is an inner man, deeper and stonger than thirst of the body.—Schaff. Likeness of Spirit to water. Scriptures abound in this metaphor.—Clark. As the scripture said: Reference not to any isolated passage, but to the general tenor of such passages as Isa. lviii:11. —Westcott. Out of his belly: From within him—his heart and soul. Rivers: Type of abundance. Not yet given: Disposition of the Spirit was not yet.—Alford. Jesus not yet glorified: First reference to the Lord's glorification; conception characteristic of John's gospel. John regarded Christ's death as his victory, following the words of the Lord, who identified the hour of his death with the hour of his glorification. —Westcott. Said: Kept saying, considerable discussion. The Prophet: The promise might relate to no particular prophet, nor directly and exclus-

THE PERSONAL TOUCH.

A whispered word, or even an elbow-touch from a friend may do more than twenty sermons in leading to a decision. An earnest business man in New York City told me it was not the sermon nor a word, but just a touch on the shoulder which led him to confess Christ before men. He had already accepted him as Savior, and just needed this little encouragement. He said: "While the evangelist was inviting all who loved Christ to confess him by going forward and giving him the hand, I felt a gentle touch on my shoulder. I looked around and saw the face of an old friend looking wistfully at me. He did not utter a word, but I knew what he meant, and I went right up and gave him my hand." This was the beginning of a business man's Christian life." —Selected.

Our Boys and Girls

GEORGE WASHINGTON.

C. J. Harned.

When America was young
And her fate in balance hung
Many men of brawn and might
Rose to help defend the right.
But her most illustrious son
Was the gallant Washington.

He was good and brave and true—
Gave each friend or foe his due—
Rose to meet each need that came;
So that when they wrote the name
Of their country's greatest son
It was noble Washington.

And today if other men,
As the years have passed since then,
Have been faithful in their place,
Every mighty foe to face.
Still his country has no son
Greater than our Washington.

DANNY'S PROPOSITION CARRIED OUT.

"Sir," said Danny, politely, "did you drop this box of baking powder?"

The old shoemaker turned at the sound of the small voice and curiously regarded the little boy. "Drop this baking powder?" he repeated. "How? When? Where?"

"I found it right outside the door," said Danny. "It's a good kind; I thought maybe you dropped it."

"Never dropped anything in all my life, to my knowledge," said the old man; "not even stitches, and that's saying a good deal, for I've followed the trade for fifty years."

"O!" said Danny; then he added, "I reckon you're a first-class housekeeper, too, sir."

"Won't you sit?" questioned the old man.

Now, for some little time Danny had been wanting to make friends with the old shoemaker, who was new to the town, but although this small boy did a considerable amount of running the soles of his shoes were in excellent condition, and not even the shoes of the cook required any mending. "Cause if they do," said Danny to the cook, "I'll carry them to the shoemaker for you. He keeps house, and his dinner smells awful good." When he found the box of baking powder he found also his excuse for entering the shop, for Danny had intuitive, old-time notions that one ought not to go into a man's house without a motive that was both gentlemanly and businesslike, and certainly it would have been neither gentlemanly nor businesslike to have paid an idle call at a person's workshop. With a feeling of pleasure he settled himself on the wooden chair that the old man pointed out to him, at the same time putting the baking powder in his pocket, for if the baking powder did not belong to the shoemaker then assuredly it belonged to him.

"I wish I could cook," he said, thinking of all the eatables that the baking powder would help to make. "You must have a mighty nice time cooking things. I wouldn't be a girl for nothing, but the people in this town never learn the boys how to cook."

The old shoemaker's face broke into a smile, but the next minute he was sober enough as he said: "I don't mind the cooking—that's all right; it comes natural to me; but I tell you, little feller, a man gets sick and tired of nobody but himself for company from morning till night. I 'most die here in the evenings. You see, it's this way: Once I had folks—they're all dead or married, and I miss 'em. It's good for a man to raise a family, if he does it right, and I tried to do it right, but it's mighty, mighty lonesome when they're all dead or married."

"Did you have any boys?" asked Danny.

"One dead and two married," said the shoemaker.

"It certainly is a pity," said Danny, sympathetically.

"I sit here at night and worry," said the old man, "just because I'm lonesome. My folks are scattered far and wide, and I never would leave the State. I like to make shoes and to mend 'em, and I like to cook; but in the evenings the light's bad for shoemaking and there's no call for me to cook. This here town is a kind of dreary place to me."

For a long time Danny was silent, then he said softly: "Sir, if I see about some'n, can I come back here and tell what it is? Can I come tonight?"

"Sonny," said the old shoemaker, wonderingly, "can't you give it out to me now?"

Danny's eyes shone, but he shook his head resolutely. "It's got to do with other people besides me," he answered; "it's got to do with a whole lot of other fellows."

He rose to go, his cap in his hand, his box of baking powder in his pocket.

"Well, come as soon as you've got the thing settled," said the old shoemaker; "I'll be glad to see you any time."

He mended his shoes mechanically that day, did the old man, thinking of the boy with the little round face and the shining eyes, the fellow who was coming back in the evening after he had seen a whole lot of other fellows, and he wondered what the stupendous plan might be.

"Little as he was he seemed sorry for my loneliness," said the old shoemaker to himself, "and he'd like to know how to cook, but he wouldn't be a girl for nothing. I hope he don't go and put all that baking powder into a pie or something and try to eat it. From the way he stuffed the box into his pocket I kind of imagine he was thinking he wouldn't let the stuff waste. And he wanted to know if I had any boys. Yes, I had three; one of 'em's dead and two of em's married, and the girls are gone too, and I'm all alone—I who never minded their noise; but I can't go North and I won't go West; I've made up my mind to live and die in my native State."

It was seven o'clock when the old shoemaker, who had eaten his supper, cleared up the dishes, and tidied his shop, sat waiting expectantly for a knock at the door, and when it came and the boy walked in at his bidding, a broad smile of welcome overspread his countenance.

"Won't you sit?" he said again.

Again Danny accepted the wooden chair, but he was a little uneasy. "I hope you won't be offended, sir, if you don't like the proposition," he said; "it's better just to say no than to get mad."

"Never got mad but twice in my life, to my knowledge," said the shoemaker, "and never with any such thing as a bit of a chap. Let's hear the proposition. You must tend school regular to talk about propositions at your age."

"I'm older than I look, sir," said Danny. "This is the proposition: Ever so many boys here in town want to learn to cook. Sometimes men go on camping expeditions, and they're glad if they learned to cook when they were boys. A whole lot of us fellows want to know if you'll keep a night school. Will you, sir?"

"Keep a night school?" echoed the shoemaker, his mind departing altogether from camping and cooking, and taking in dog-eared spelling books and erroneous examples. "Little feller, I never was a good hand at figgers."

"O," said Danny, with a cheery laugh, "we get enough of figures in the mornings and afternoons; we want you to keep a cooking school, sir."

"O!" said the old shoemaker, and you should have heard him laugh.

Some people did hear him laugh, whereupon the door was pushed open and the "other fellows" came crowding in, eager and talking all at once:

"We'll do whatever you tell us."

"We'll came from seven till eight."

"Or from seven till nine."

"I own three chickens—we can cook

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them."

"Danny's got a box of baking powder."

"I'll bring sugar from my father's store."

Then the night school was formed, as the boys settled themselves comfortably around the shop, some in the window, some on the bench, some on the table, and one happy, excited, and important small fellow on the shoemaker's stool.

Well, the mothers and fathers enjoyed hearing about the cooking school, which prospered and kept their boys busy and in high good humor; but what the cooking school was to the lonely old shoemaker nobody but the old shoemaker knew; but he wasn't lonely any more.

"A little box of baking powder lost on the street and an honest little boy done the whole business," said the old shoemaker to himself, and, smiling, added, "This combination with the prompt and able assistance of the biggest kind of a heart."

—Louise R. Baker, in "Christian Advocate."

"You must not expect me to give up my girlhood's ways at once," said the happy bride.

"Oh, I won't," he replied. "I hope you'll keep on taking an allowance from your father just as if nothing had happened."

Ferdy—What's the best time for me to propose to Ida? Algy—Right after Christmas; she will be so used to accepting things she doesn't want, she may accept you.—Judge.

A VALENTINE PARTY.

G. M. Y.

Millie and Willie were sitting by the fire one evening in February listening as their mamma read to them out of a story book that she had had ever since she was a little girl, when the doorbell rang and Sister Katherine came in.

Sister Katherine is one of those dear ladies who wear little black bonnets and soft white ties and always know just what little boys and girls want.

"Go on with the story," she said, drawing her chair into the circle. "I will listen, too." But just then Millie spied a tiny heart-shaped envelope on the floor.

"Oh, mamma," she cried, "where did this little valentine come from?"

Mamma looked at it. "When I was a little girl," she said, "about as big as you, I had a valentine party and this was one of the valentines that my Uncle John sent for each little guest. It must have been in this old book and dropped out when I went to the door."

Then Millie and Willie forgot all about the book and said: "Oh, tell us about the valentine party, mamma!"

So mamma told them all about the quaint, long-ago party. Sister Katherine listened, too.

"Can't we have a party like that?" asked Willie, when the story was finished.

"Oh, mamma, can't we?" echoed Millie. "Sister Katherine will help us—won't you, Sister Katherine?"

"I know of a lovely plan for a valentine party—if mamma thinks best," she answered.

Mamma thought a minute.

"If Sister Katherine will make the plans, you may have the party," she said.

The children clapped their hands in wild delight.

"Will the party be just like mamma's?" asked Willie.

'Not just like mamma's," answered Sister Katherine, 'but we will have just as good a time."

"Listen!" she went on, "I was out this afternoon looking up some poor families that had been reported to me. At one place I found five little children. Their mother is a widow and has to wash, sew or do anything else she can to keep them from freezing and starving. When I was there they were all sitting close together in a cold room because they could not afford to have a fire. They did not have any warm clothes, either, except a few things their teacher had given them.

"At another place three little children live with their grandparents. The old lady is so feeble that she can hardly get around at all and the old man has only one leg. There was only one pailful of coal in the house and very little to eat. They said they did not know where anything else was coming from. One little boy is old enough to go to school but cannot because his clothes are too ragged.

"Now wouldn't you like to ask each of the little friends you invite to your party to bring something for these poor children and let me take it to them for a valentine?"

"Oh. I would," said Millie.

"It would be so jolly!" said Willie.

So Sister Katherine helped them and they sent invitations to twenty boys and girls, asking them to bring some article of food or clothing for the poor children on Valentine's Day.

The party turned out beautifully and the children were all jubilant over the bundle of nice warm clothing and the basket of good things to eat which Sister Katherine made up from their gifts.

Then they played games and ate the pink ice cream and cookie hearts which Mamma had prepared for them while Sister Katherine took the things to the poor children.

Just as they were ready to go home Sister Katherine came back. When she told them how glad the children were and how the little fellow who wanted to go to school had told her to tell them "thank you" for his new clothes, they all said "We would like to have another party just like this one.—Deaconess Advocate.

THE DECISIVE MOMENT.

When things are at their worst
  Is the time to fight.
It is easy to be brave
  When things go all right;
But the lad who battles on
  Though he sees no chance,
Finds the key to victory,
  Finds the secret of advance.

When things are at their worst
  Is the time to smile.
Any heart can be content
  When life looks worth while.
But the girl whose cheerful face
  Meets the hardest day,
Finds the sunshine in the end,
  Finds the joyous way.

When things are at their worst
  Is the time to trust.
It is easy to accept
  What seems happy and just;
But the soul that holds to faith
  Through its storm and pain,
Finds the everlasting strength,
  Finds the things that remain.

—Priscilla Leonard, in "Wellspring."

"You'll take a couple of tickets, of course. We're getting up a raffle for a poor cripple in our neighborhood—" "None for me, thank you. I wouldn't know what to do with a poor cripple if I won him."—Philadelphia Press.

THE DIVINE IN NATURE.

Henry Meade Bland.

On Shasta's brow the thunder sleeps;
But, with the lightning' blazing rod
That burns o'er Lassen's piny steeps,
A voice comes from the mountain deeps:
"Be still and know that I am God!"

O'er Yuba's plain the north wind raves,
And withers herb and blackens sod;
But in the wild lakes roaring waves
Is heard as from a thousand caves:
"Be still and know that I am God!"

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"Mammy, you don't seem to like Ephraim as well as you do the rest of the children." "No, ma'am, I never could bear dat child. I 'spect it's kase he's too light a color and shows dirt so easy."

"I see," began the man on the platform "that the President had been thinking of tendering his good offices to Russia." "He has, eh?" spoke up the politician. "Well, if he is elected, I hope he tenders me a few.'